in many cases he feels intellectually superior and seeks compensation in an exaggerated self-consciousness and desire to establish his worth. "It is the tragedy of the Jew that he unites two contrary feelings in his soul: the sense of superiority and the sense of stigma."[1]

(3) THE ARYAN THEORY

During the last few decades anti-Semitism in Germany has created its own ideology, It is not satisfied with asserting that the Jews are dangerous rivals in trade, or that there are too many of them among the intellectuals, or that they incline more than non-Jews to pacifism, democracy, and social revolution, but looks upon all Jews as aliens to the German people in "race" and "blood". According to this theory the Jews as "non-Aryans", because of their racial heritage, can never come to feel at one with the German people, as this is of "Aryan" stock. Therefore, to preserve the German national character from alien Jewish influences, it is necessary to expel the Jews from the high position they hold in German economy, culture, and politics.

The "Aryan" theory had its forerunner, about the middle of the nineteenth century, in Comte de Gobineau, a Frenchman, and about the end of the century in Houston Stewart Chamberlain, a natiiralized German. According to them, the "Aryans" alone—the fair, blue-eyed,

dolichocephalic, tall Nordics—are responsible for the great cultural achievements of mankind, while all other races are inferior. As, however, it was obvious that only a small proportion of the present inhabitants of Germany are blond and blue-eyed, the new "national" anti-Semitism has, while partly preserving the racial basis in the main, substituted for it a metaphysical "oneness" of all Germans, sometimes ex-

[1] Jakob Wassermann, *Mein Weg als Deutscher und Jude* (Berlin, 1921), p. 54.